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CARING FOR THE POOR.

No subject seems more appropriate for the month of December than the consideration of our duty to the poor. By suitable political changes, and by the general practice of temperance, the number of dependent beings would doubtless be reduced; but still we shall always have the poor with us. The widow, the fatherless, the infirm, and the unfortunate will still remain, whose cases will act as stimulants to that beneficence and kindness, in the exercise of which we imitate our Heavenly Father. The Christian, while he cheerfully yields his assistance in every *national* plan for ameliorating the condition of the people, considers it his duty, according to his means, to give *present relief* to every one in distress. We will therefore inquire what we ought to do *now*, in reference to the poor with whom we are surrounded.

The first part of our duty is to *know their real condition*. We are curious in our various researches into the principles and operations of nature; history is ransacked to learn what has happened in former times; and the deepest inquiries are instituted to gain advantages in commercial enterprise: but where are the individuals who busy themselves to ascertain the real condition of the thousands upon thousands who occupy the poorest parts of our large manufacturing towns. We are of the same blood, breathe the same air, and are all destined to the same grave; and yet, because we can cover ourselves with better clothing, and live in finer houses, we conduct ourselves towards the poor as if they were of another species. How can a Christian comply with the duties enjoined unless he make himself acquainted with the character and condition of the people? It is this mutual ignorance of each other which is the principal cause of the animosity existing between the rich and the poor, and of the slander which each party is ready to cast upon the other. It is through this ignorance that so many well disposed persons are embarrassed in attempting

to decide upon the various applications which are made to them for relief. Next to knowledge of ourselves, a knowledge of the society in which we live is of great importance; and to the man who wishes to do his duty as a Christian, it is indispensable. How is this to be accomplished? *We must go to them, and invite them to come to us.* There ought to be no gulf, as at present, betwixt the two, either of residence or fashion. By mutual intercourse we shall find out the *deserving* poor, and be able to detect *pretenders*. We shall acquire more valuable knowledge here, and receive better impressions than in any other school.

Becoming conversant with the poor, we shall discover various ways in which we can render them service. They are deficient almost in every necessary of life; and it should be our object, not merely to give them something, but of such a kind and in such a way as that the benefit may be *felt*; and this, too, with as little danger to their independency as possible. We should not give by *constraint*, or importunity, or for fashion's sake, nor by proxy, for in all these cases the poor will not be so much benefitted as they would if we gave from principle, and gave our personal attention to the *best mode* of affording relief. *Affording employment* is the most unexceptionable mode of relieving the able-bodied poor. By a little trouble, and an acquaintance with the individuals out of employment, we might often introduce working men to situations where they are wanted. Men of capital, instead of eating and drinking their fortunes, ought to diffuse them abroad by employing as many hands as possible. It is a commendable feature in the British character, that the people will work, and in this they ought to be assisted as much as possible. *Affording assistance in cases of difficulty* is a commendable way of relieving the poor. I have known many poor sorely oppressed, without a friend to defend them. Payments have been unjustly exacted from the poor because they have not had the means of self defence. In their applications for parochial relief, I have seen them driven from place to place, and almost ready to perish for want of a friend. On such occasions, what could be more philanthropic than to defend the poor, and to rid them of their oppressors?

The above remarks, of course, can only apply to able-bodied persons. The aged, the infirm, and the poor generally, whose cases require instant attention, must be relieved by favours suitable to their individual cases; and when there is a disposition, no great difficulty can occur as to the shape in which relief is to be given. *Money* may occasionally be given; but if we can lay it out to advantage, *provisions* of the most useful and substantial kind; *clothing* also, either new or old, as most convenient, not

forgetting *clogs* for children, which are very acceptable. The *bedding* of the poor, being generally concealed from the view of others, is often in the most wretched condition: this is a fact, whether we speak of bed-ticking, chaff, sheets, or blankets; and as to bedsteads, many of them lie on the floor. No money could be better laid out than by renewing poor people's bedding, especially at this season of the year; and lest, at the return of warm weather, the things should be improperly disposed of, as has often been the case, more good, perhaps, would be done by lending than giving them; to be returned at the beginning of summer. *Fuel*, in winter, may be considered as next to food, and to the aged and very poor, a little given in this way is found a most seasonable relief. When persons, by misfortune, have got into arrears with their *rent*, and, as a consequence, are obliged to inhabit damp and unwholesome cellars, the loan or present of a moderate sum will effect their release, and be attended with incalculable advantages. In cases of sickness, united with poverty, we may give assistance by getting medical advice, change of linen, cordials, &c.; and in extreme cases, a nurse, a washerwoman, or even the loan of such things as night-chairs, bed-pans, bed-chairs, &c. are of great service. The philanthropic mind will invent many things to serve the poor, and stands not in need of details; but there are many who will not act unless impelled by persuasion and guided by special rules.

Every favour should be conferred with cheerfulness. Let a man be satisfied with the merits of the case he is relieving, and feel a deep consciousness of his own duty, and he will relieve by his *manner* as well as by his gifts. "God loveth a *cheerful* giver."

It were needless to attempt to enforce the duty of almsgiving by a reference to the numerous commands and exhortations contained in the Scriptures. This duty stands at the very front of all practical religion, and is associated with the most decisive evidences of true piety. It comports with every man's sense of duty, although from avarice, association, or habit, he may have constantly neglected it. It is much to be lamented that the tendency of any creed should be to lead to indifference in visiting the widow and fatherless in their afflictions—so important a part of the pure and undefiled religion of the gospel. Without caution and self examination, an excessive devotion to one part of duty leads to the neglect of another. I know that many persons would feel a qualm of conscience if they should miss one service out of three on a Sunday, who still feel no uneasiness although they should never darken the doors of a poor man from one month to another.

Let us, then, try to interest ourselves in favour of the poor. When we sit down to a full meal, let us think how many there are who cannot get a sufficiency of bread. When we clothe ourselves with costly array, and have wardrobes filled with changes of raiment, may we remember how many naked brethren we have, and how many old persons and children, for want of covering, are exposed to the inclemencies of the season. When we lie down on our feather beds, hung round with expensive tapestry, may we remember the thousands of cottages and cellars, where five or six persons are huddled together upon an old bed of straw or dirty chaff, in many instances without bedsteads, and with little to cover them except old wrappers and their day clothes. While we are enjoying all the comforts and elegancies of a mansion, let us never forget the situation of many families, whose breakfast, dining, and drawing rooms consist of a single cold and cheerless cellar. Yes; "REMEMBER the poor," is the exhortation; and unless we *do remember* their wretched condition, it is not likely that we shall ever seek them out, or make any effort for their relief.

What a strange infatuation we labour under as to the *expence* of doing a little good among our suffering fellow creatures! If we frequently give a few pence, or a few shillings, we begin to hold back, and to consider whether we are not exceeding our means; and our first retrenchment is with our *charities*. Whilst we are thus careful and calculating about a little given to the poor, we are perhaps spending several pounds upon a supper party; £10 for a set of dining tables; £20 for a best bed; £40 for a *piana-forte*; and a vast amount upon a variety of articles of the same character. Go to many persons who have laid out a thousand pounds for a house to live in, and nearly as much to furnish it, and press the case of the poor, and you will meet with a number of excuses and perhaps a denial. What can be the cause of this? Avarice, pride, and infidelity. If we really believed in the promises of God, that he will multiply the seed which we sow in ministering to the necessities of the poor; that what is given to them is lent to the Lord, and that he will repay it; would it be possible for us to withhold our help? We can part with ten thousand pounds' worth of goods upon the credit of a *mortal* like ourselves, and yet we have no faith in the word of the living God! Has he not said to the faithful Christian, "I will never leave thee nor forsake thee?" With such protection, why should we hesitate and refuse doing our duty to the poor? We are not *proprietors*, we are only *stewards* of what is in our hands; and there is a day when we shall have to give an account of our stewardship. Is it not better, then, to reckon with ourselves before

it be too late? How will many tremble, at the bar of God, when they hear the Great Judge declare, "*I was hungry, and ye gave me no food; I was thirsty, and ye gave me no drink; a stranger, and ye visited me not: depart from me into everlasting fire.*" All things are in the hands of God; our very hairs are all numbered; why, then, should we fear? Does he not clothe the fields with herbage? does he not feed the fowls, which neither sow nor reap, nor gather into barns? and how much more will he feed and clothe us, if we trust in him? When we read what is said of Cornelius, "*thy prayers and alms are come up for a memorial before God,*" we are sure that to do good and to communicate to the poor is a sacrifice well pleasing to the Lord. Oh! how can we talk about the labours and sufferings of Christ for a guilty world, how can we read of his sympathies for the poor, and his unceasing anxiety to bless them, and yet be unmoved by surrounding misery to imitate so glorious an example?

PROMPT PAYMENT.

"Owe no man any thing," is a divine command, and the violation of which is now so common as to be a subject of general lamentation. In a commercial country like this, business will generally be done on credit; but when that is an object of *mutual* agreement, there is no violation of this precept, till the *time fixed* for payment is exceeded. Beyond that time, except by the *consent of the creditor*, it is unjust to retain that which is due. Whether by habit, or the commonness of the practice, I cannot tell, but it is clear that the moral sense of too many tradesmen is measured by their own convenience. How painful to see men deliberately add falsehood to fraud; to hear them promise with fluency what perhaps they cannot, and what they are not even disposed to perform. Some men get goods with no intention of paying for them; some intend, but never make a conscience of being punctual; and others, with the best intentions, meet with untoward circumstances which prevent them. The first two are criminal; the last perhaps not so, though often chargeable with imprudence. In this money-getting-mania age, it seems to be a common fault for persons in business to go beyond their means. This brings them into difficulties, and sometimes to disgrace; and, what is worse, the effects of their non-payment in proper time is felt by a long train of other persons who, one way or other, depend upon them. To keep up *appearances* there seems to be a constant struggle, and that at the expence of honesty. How many young men get fine clothes, which they are scarcely able to pay for: how many

females run after the ever varying fashion of the day, although it is more than the husband's income will afford to pay for them.

So faint are the impressions of *justice* upon this subject, that it is a constant remark, that the older the debt the worse it is to get paid. Few care about paying for an article which is consumed and gone, though, in point of equity, the *older* the debt the *greater* the obligation, the creditor having laid out of both stock and interest. Others confide in the acquittal which the law, or a bad administration of it, bestows upon them. They not only take the "benefit" of the insolvent act, to the serious loss of the creditors (which in some cases may be a matter of necessity) but lose all sense of obligation, if they should be fortunate afterwards. I have been told of persons, who at one time *compounded* with their creditors, and who afterwards inherited property, but retired from business to enjoy it, without a single effort to pay either the whole or a part of what their creditors had lost by them. And, indeed, so rare are the cases of persons coming forward in this way to pay either principal or interest, that when a case does occur, it is classed among the newspaper wonders. If the unfulfilled engagements to be found in the books, and chalked on the cupboard doors, of all the people in a town like Preston, could be collected together, what an immense sum they would amount to! and if all the treachery, vacillation, and falsehood connected with these, were collected, what a specimen we should have!—This, then, is my conclusion: let every man be cautious about contracting debts, and doubly so about paying at the time agreed upon. It is now just good time to be preparing to meet our new year's bills with promptitude.

MISAPPLIED LABOUR.

About three weeks ago, the "Penny Magazine" contained an article with the above title, stating many instances where labour and skill had been spent in producing nothing really useful to man; among others, one where one hundred and twenty-four heads were carved on a cherry stone, including those of popes, emperors, and kings. If there be room for remark upon cases of this kind, what shall we say of the *splendid cathedrals, churches, &c.* which ornament this very publication almost every week? The very same number contains a view of the Cathedral of Wells, which must have been erected at an immense expence. Here is *misapplied labour*, and *capital* too, with a witness; for let any man survey these buildings, either in fact or as they are displayed upon paper, and he must be convinced that they are out of character, and can have no connection with

the religion of the New Testament. In the Liverpool corporation inquiry it is stated, that the new church of St. Luke's (top of Bold-street) cost £53,418, and that the taking down and rebuilding the wall cost £14,000. Many a million of money has been spent to support priestcraft, to supplant reason, to enchain the human mind, and by substituting pomp and ceremony for godly simplicity and true piety, to assimilate the Christian system to those of the Jews and the heathens. If the labour and wealth of this country are to be consigned to unproductiveness, surely the vortex should not be prepared in the shape of consecrated buildings. I hope the time is near, when economy and good policy will direct the expenditure of this country in every department, both civil and religious.

THE LOCK-UP.

The other Sunday, I visited the lock-up, which was tenanted by about a dozen persons who had been apprehended the previous night. As this is a new building, containing extensive arrangements, I was surprised and grieved to find all the delinquents in *one small apartment*. As the *correction of the offender* should be a principal object in inflicting punishment, every thing connected with it should contribute to this object. *Solitary confinement* has been strongly recommended by those interested in the improvement of our jails, and nothing but the difficulty of adopting it, I presume, is the reason why it has not been generally tried. No such difficulty could exist here: persons placed in the lock-up have no work to perform, and are merely in confinement till they can be heard by the magistrates; and if the lock-up does not contain a dozen separate cells, I can only say, that it ought to have done. The dimensions of the building are large enough for every purpose of the kind. I scarcely need to say, that the effect of placing so many depraved characters together is to weaken the force of reflection, and so to amalgamate vicious properties as to give a zest to vice and crime. If the plan of *solitary* confinement were once adopted, its beneficial effects would be easily perceived.

PASSING BELL.

One, two, three, chimes the bells at the old church, to denote the death of some person in the parish; and then for half an hour a single beat about every minute. This is called the *passing bell*. Of what use is it? What end is it designed to answer? I know of none except as a source of emolument. In Catholic times, as in other cases, the bell was rung to give *notice* to the parishioners that they were to pray for the soul

of the faithful departed. But it can now have no such use, and the people are foolish either to bespeak it or pay for it. The same remark as to *inutility* applies to the *funeral bell*, and indeed still more forcibly to the ringing of six or eight bells to invite people to church. If I were to send the bellman through the streets on a Sunday, announcing that there would be a meeting in the Cockpit, how many would cry out, "A desecration of the Sabbath!" But there are *eight* bellmen employed in the church steeple every Sunday for no better a purpose. The time for service being *fixed*, this ringing is altogether unnecessary, and is proved so by other congregations assembling freely without it. No matter how absurd, or how incongruous a custom may be, if it but yield profit, the church will stick to it.

RELIGION AND MONEY.

I am so deeply convinced of the evils of giving to religion a *mercenary* character, and of the necessity of recurring to *primitive* example, both as to *meeting houses* and *teachers*, that I am induced this month to copy the following advertisements, which have appeared at different times, principally for the purpose of exposing the iniquitous system to which they refer. Whilst it is considered necessary that a man, in order to teach his fellow creatures, should leave his employment, and prepare himself by a four years' college education, we are sure to have a host of dependant ministers, who, with talents of an inferior order, or worn out by age, have to seek a bit of bread in the best way they can. The system is not less cruel to many "devoted to the ministry" than it is to the purity of Christianity itself. The following advertisements speak a pretty plain language.

"Wanted, by a married clergyman, in full orders, a curacy, with a good house attached."—*Christian Guardian*, July, 1828.

"An increasing, but poor and destitute church, solicits the aid of some kind friend of the good cause, to take the charge over them in the Lord. A comfortable small house and garden, and a neat chapel, are all which can be assured."

"A minister of an Independent congregation, a considerable distance from the town, wishes to remove to one in or near London. He has occupied his present situation for some years, but is obliged to remove, his income being too small for his support.—*Evangelical Magazine*, July, 1828.

"A small chapel to sell or let, two and a half miles from London, surrounded by several populous villages. It will only suit a minister who has the means of support, and who wishes to do good to the neighbouring poor."—[What a pity ministers were not all of this class!]

"A person of evangelical principles is desirous of obtaining a readership in or near London. Emolument not being so much an object as such a situation, the most moderate remuneration will be accepted."—*Evangelical Magazine*, May, 1826.

In advertising the sale of a chapel in Reading, Berks, it was observed, "There is a small congregation, much attached to the place, who raised, last year, upwards of £60, and were a lively, zealous, regular minister to purchase it, he would soon *double that sum*, as the town is populous and fast increasing."—*Evangelical Magazine*, April, 1823.

"A clergyman of evangelical principles wishes to meet with a curacy in the early part of next year. As he is a married man (but without family) he would wish for a comfortable house attached to the curacy, and would be willing to engage in active and useful labours connected with the ministry. Salary not less than £100 per annum."

I don't doubt but I could fill the whole of the present number with advertisements similar to the above; but these are a few which I had preserved some years ago. They are easy to be understood. The following is a suitable CONTRAST, though it never appeared before in print.

"Wanted, in every town in England, a number of plain, zealous, disinterested Christians, who, having learned the will of Christ, are disposed to embrace every opportunity, from pure benevolence, to make the same known to their fellow creatures, especially to the poor and the outcast, without money and without price. Reward, not a good house, nor £100 nor £1000 a-year, but a *crown and a throne in the kingdom of glory!*"

LABOUR, WAGES, &c.

I assure "J. M.," whose letter is before me, that my remarks upon *labour, unions, &c.*, sprang from the same motive which no doubt induced him to write—a desire to see the working people moral, happy, and content. And had I not been convinced that the erroneous sentiments now industriously circulated, and the fruitless combinations into which the men have been inveigled, have a *contrary* tendency, I allow that my remarks would have been out of character with my publication.

As to one point referred to, I hope my correspondent will give me credit when I say, that the "circulation" of my numbers is quite a *secondary* consideration; otherwise, I have long seen a course in which I could have increased my sale at least double.

It is difficult to reason with an interested party upon any question; or I might ask, what has been the *tendency* of all national combinations or unions? The experience of the last thirty years will prove that the object sought is utterly unattainable, and that the reaction *against* the men's interests (to say nothing of the immense sums contributed) has been forcibly felt by them; and that if *machinery* be an evil, as is insinuated, much of it has been brought into play by the combinations and restlessness of various trades. And I beg to state distinctly, that the tendency of these periodical commotions is to drive *capital* from the country, which in the end, whatever value we give to *labour*, would leave us in the most wretched

condition. *Labour*, I maintain, is a source of wealth; but my correspondent has suffered his mind to be so far warped in favour of a system as to make the unqualified assertion, in the face of all that has been already advanced, "that labour is the *only* source of wealth." "Who is it," he asks, "that builds the palaces of kings?" The architect *forms* the *design*, and *superintends* the work; the hands and muscular efforts of the labourers perform a *part* of the labour; and the other part, under the direction of *scientific men*, is done by *machinery*. The *capitalist supplies all the materials*, and finds *wages* till the work is complete. The same answer will meet all his queries; and I am quite sure, if "J. M." will only reason coolly upon the subject, he will see that his assertion—repeated a hundred times before he made it—is not correct.

The tendency of the opinion here controverted is to set the poor against the rich, and the rich against the poor; and particularly to teach the men to regard their masters as the authors of all the miseries which they endure; and consequently, instead of uniting to seek *practicable* remedies, we are induced by these notions to fall out one with another.

Where there is *intemperance*, poverty is inevitable; and while this prevails, no measures of either masters or government can benefit the people. Were the fifty millions now spent in intoxicating liquors, in addition to the sacrifice of a very large sum by the loss of time, health, life, and property, through intemperance, employed in purchasing the necessities and conveniences of life, the revival of trade would be such as soon to settle the disputes between masters and men. If, in addition to this, the corporation, church, corn, and other monopolies, and expensive national imposts upon labour, were removed, the increase of labour, and consequently of wages, to British artisans, would soon convince them that the cause of our difficulties is quite apart from that which national associations for the protection of labour have been trying to remove. But for the odious corn monopoly, "the results of machinery" would be to place bread, and beef, and butter nearly as cheap upon the Englishman's table as they are upon those of Holland and America. *Dear food* produces *long hours* of labour, and an *over supply of goods* in the market, and these, as a matter of necessity, a reduction of wages: *cheap food* will have the contrary effect, and is what we should all seek to obtain. *Personal reform*, and the *repeal of such laws as support monopolies and corruption*, will accomplish what I am confident is unattainable by the warfare which has for some time been carrying on between men and their employers.

THE MORALIST.

Times of general calamity and confusion have ever been productive of the greatest minds. The purest ore is produced from the hottest furnace, and the brightest thunderbolt is elicited from the darkest storm.—The sun should not set upon our anger, neither should he rise upon our confidence. We should forgive freely, but forget rarely. I will not be revenged, and this I owe to my enemy; but I will remember, and this I owe to myself.—We follow the world in approving others, but we go before it in approving ourselves.—None are so fond of secrets as those who do not mean to keep them: such persons covet secrets, as a spendthrift covets money, for the purpose of circulation.—The true motives of our actions, like the real pipes of an organ, are usually concealed. But the gilded and the hollow pretext is pompously placed in the front for show.—Of the professions it may be said, that soldiers are becoming too popular, parsons too lazy, physicians too mercenary, and lawyers too powerful.—Most men abuse courtiers, and affect to despise courts; yet most men are proud of the acquaintance of the one, and would be glad to live in the other.—All who have been great and good without Christianity, would have been much greater and better with it. If there be, amongst the sons of men, a single exception to this maxim, the divine Socrates may be allowed to put in the strongest claim.—When the million applaud you, seriously ask yourself what harm you have done; when they censure you, what good!—Some have wondered that disputes about opinions should so often end in personalities; but the fact is, that such disputes begin with personalities, for our opinions are a part of ourselves.—We should not be too niggardly in our praise, for men will do more to support a character than to raise one.—It was observed of the Jesuits, that they constantly inculcated a thorough contempt of worldly things in their doctrines, but eagerly grasped at them in their lives. They were "*wise in their generation,*" for they cried down worldly things, because they wanted to obtain them, and cried up spiritual things, because they wanted to dispose of them.—In cases of doubtful morality, it is usual to say, is there any harm in doing this? This question may sometimes be best answered by asking ourselves another: is there any harm in letting it alone?—He that has never known adversity, is but half acquainted with others, or with himself. Constant success shows us but one side of the world. For, as it surrounds us with friends, who will tell us only our merits, so it silences those enemies from whom alone we can learn our

defects.—There are many who say more than the truth on some occasions, and balance the account with their consciences by saying less than the truth on others. But the fact is, that they are, in both instances, as fraudulent as he would be, that exacted more than *his* due from his debtors, and paid less than *their* due to his creditors.—It is curious that some learned dunces, because they can write nonsense in languages that are dead, should despise those that can talk sense in languages that are living: to acquire a few tongues, says a French writer, is the task of a few years, but to be eloquent in one, is the labour of a life.—Great wits, who pervert their talents to sap the foundation of morality, have to answer for all the evil that lesser wits may accomplish through their means, even to the end of time. A heavy load of responsibility, where the mind is still alive to do mischief, when the hand it animated is dust. Men of talent may make a breach in morality, at which men of none may enter, as a citadel may be carried by musquets, after a road has been battered out for them by cannon.—There can be no Christianity where there is no charity; but the censorious cultivate the forms of religion, that they may more freely indulge in the only pleasure of their lives, that of calumniating those who to their other failings add not the sin of hypocrisy. But hypocrisy can beat calumny even at her own weapons, and can feign forgiveness while she feels resentment and meditates revenge.—Evils in the journey of life are like the hills which alarm travellers upon their road; they both appear great at a distance, but when we approach them we find that they are far less insurmountable than we had conceived.—*Lacon*.

EDUCATION.

I maintain that under a truly national system of education the children of all classes ought to be educated alike, and that every individual should receive the best education that the united wisdom of society can bestow. The following, among many others, are my reasons.

1. Education, in its proper signification, means a training; it means the full development and proper direction of all the physical and bodily powers, of all the mental faculties, and of all the moral feelings of man. Whenever and wherever any one of these is neglected or improperly cultivated, the individual is in the same proportion an imperfect human being. If it be desirable, therefore, that the whole population of this country should enjoy a sound mind in a healthy body; in other words, should possess health, strength, agility, intelligence, charity, virtue, piety; train up a child in the way he should go (train up EVERY child in the way he should go) and when he is old he will not depart from it. Ancient wisdom calls upon us to adopt this practice.

2. All classes need food, clothing, and habitation; every child, therefore, ought to receive instruction as to the best modes of procuring, preparing, and making them. The sciences are useful to every person in every situation, and they are more particularly useful to the working classes. As the rich to-day are not sure that their children will not be poor to-morrow, they ought therefore to learn useful arts and manufactures. And as no one can tell what situation the child of the humblest peasant may hereafter be called to fill, all the children of the poor, as well as the children of the rich, ought to receive the best scientific as well as manual education.

3. The King is said to be the father of his people, but he is altogether unworthy of this title, unless he exert himself to the utmost to give the best education to all his children.

4. The members of a community are said to be children of one family, and if each child has not a right to an equal share of the family property, each child may justly claim equal care in its education.

5. The working classes create all the articles of wealth upon which their own and every other class in society subsists, and every new discovery in science and improvement in machinery tends to increase the supply and cheapen the price to all classes. Most of the improvements and discoveries that have hitherto been made have originated with the working men, and in proportion as education of the best description becomes more general among them, these inventions will be more frequent: self-interest, therefore, ought to prompt the wealthy to give the very best education to all the children of the poor.

6. Though the working classes laboured and suffered in the cause of parliamentary reform for nearly a quarter of a century before the middle and higher classes, generally speaking, stirred one step in it; and though for the carrying of the bill at last we are mainly indebted to the working men of Birmingham, that class have at present reaped little or no extension of their rights, having most unjustly been denied a voice in choosing those who direct their labour, apportion its reward, and burthen them with heavy taxes on every article they consume. No good reason has ever yet been given for this exclusion. One says the working classes ought not to have votes because they are poor; another, because they are vicious and drunken; and a third, because they are ignorant. A good education will remove all these: therefore, let not the representatives of the middle and higher classes add tyranny, oppression, and cruelty to injustice, by any longer denying to the great body of the people education and employment, the only efficient means of raising them to the enjoyment of this dearest right of freemen.

7. But we must take still higher ground. Christianity teaches us to consider the souls of the poor as equally precious in the sight of God as the souls of the rich; nay, as being more especially his care: all, therefore, ought, by a Christian nation, to be trained with equal care. It teaches every Christian to love his neighbour as himself, and to consider every child of man as his neighbour. This command can never be said to be obeyed so long as a single child of man is suffered by rich men, calling themselves Christians, to remain in a state of ignorance; for the command to the rich man is still, "Sell all that thou hast, and give to poor." This command was understood literally, and, in my opinion, it was rightly understood by the first Christians. But this sacrifice is not now necessary, because by adopting the plan that has been tried in Switzerland, the children of the poor might be taught, whilst receiving their education, to support themselves: the aid of the rich is only wanted to make the arrangements.

8. The children of all classes come into the world exactly alike as to senses, faculties, and bodily powers, and all equally capable of receiving physical, mental, and moral cultivation, proving to a demonstration that the great and benevolent Creator intends that these faculties and powers should be cultivated with equal care in all his rational offspring; and, therefore, whether we consider ourselves as men, as Britons, or as Christians, if we value the favour and approbation of the God and Father of all, and hope for His future rewards, we are imperiously called upon, by giving the best possible education to every child in Great Britain, to take the most effectual means in our power of banishing ignorance, poverty, and crime from the world.

But you will ask, how is this Herculean task to be accomplished? I reply, man's character is formed by his original organization, by the circumstances in which he is afterwards placed from birth to death, and by the action and reaction of each upon the other.

Christ teaches us how to act when we pray—"Lead us not into temptation."

We must remove all children at an early age from all scenes and circumstances of filth, disorder, ignorance, and vice; put them under the care of wise instructors, and surround them with circumstances tending to create good feelings, kindness, charity, a love of cleanliness, order, diligence, knowledge, virtue. Education must go hand in hand with useful employment; the children in each town must be located upon land in the immediate vicinity, and taught, not merely science, but how to provide themselves in abundance with all the comforts and conveniences of life. By adopting these arrangements, if you take children at five years of age and keep them till they are sixteen, they will have paid all the expences of board, lodging, clothing, and instruction, without working more than four hours per day.

JOHN FINCH.

Liverpool, Oct. 29, 1833.

MORAL LEGISLATION.

If a person who considered the general objects of the institution of civil government, were to look over the titles of the acts of a legislature during fifteen or twenty years, he would probably be surprised to find the proportion so small of those of which it was the express object to benefit the moral character of the people. He would find many laws that respected foreign policy, many perhaps that referred to internal political economy, many for the punishment of crime,—but few that tended positively to promote the general happiness by increasing the general virtue. This, I say, may be a reasonable subject of surprise, when it is considered, that the attainment of this happiness is the original and proper object of all government. There is a general want of advertence to this object, arising, in part, perhaps, from the insufficient degree of conviction, that *virtue is the best promoter of the general weal*.

To prevent an evil is always better than to repair it: for which reason, if it be in the power of the legislator to diminish temptation or its influence, he will find that *this is the most efficacious means of diminishing the offences and of increasing the happiness of the people*. He who vigilantly detects and punishes vicious men, does well; but he who prevents them from becoming vicious, does better. It is better both for a sufferer, for a culprit, and for the community, that a man's purse should remain in his pocket, than that, when it is taken away, the thief should be sure of a prison.

So far as it is practicable, a government ought to be to a people what a judicious parent is to a family,—not merely the ruler, but the instructor and the guide. Now, a judicious father adopts a system of moral culture as well as of restraint: he does not merely lop the vagrant branches of his intellectual plant, but he trains and directs them in their proper course. The second object is to punish vice,—the *first* to promote virtue. You may punish vice without securing virtue; but if you secure virtue, the whole work is done.

Yet this primary object of moral legislation is that to which, comparatively, little attention is paid. Penalties are multiplied upon the doers of evil, but little endeavour is used to prevent the commission of evil by inducing principles and habits which overpower the tendency to the commission. In this respect, we begin to legislate at the secondary part of our office rather than at the first. We are political surgeons who cut out the tumours in the state, rather than the prescribers of that wholesome regimen by which the diseases in the political body are prevented.

But here arises a difficulty,—How shall that political parent teach virtue which is not virtuous itself? The governments of most nations, however they may inculcate virtue in their enactments, preach it very imperfectly by their example. What then is to be done? “Make the tree good.” The first step in moral legislation is to rectify the legislator. It holds of nations as of men, that the beam should be first removed out of our own eye. Laws, in their insulated character, will be but partially effectual, whilst the practical example of a government is bad. To this consideration sufficient attention is not ordinarily paid. We do not adequately estimate the influence of a government’s example upon the public character. Government is an object to which we look up as to our superior; and the many interests which prompt men to assimilate themselves to the character of the government, added to the natural tendency of subordinate parts to copy the example of the superior, occasions the character of a government, independently of its particular measures, to be of immense influence upon the general virtue.—*Dymond’s Essays on the Principles of Morality.*

EXCESS OF APPAREL.

Alas, now-a-days, how many may we behold occupied wholly in pampering the flesh, taking no care at all, but only how to deck themselves, setting their affection altogether on worldly bravery, abusing God’s goodness when he sendeth plenty, to satisfy their wanton lusts, having no regard to the degree wherein God hath placed them. The Israelites were contented with such apparel as God gave them, although it were base and simple. Deut. xxix. And God so blessed them, that their shoes and clothes lasted them forty years; yea, and those clothes, which their fathers had worn, their children were contented to use afterwards. But we are never contented, and therefore we prosper not; so that most commonly he that ruffeth in his sables, in his fine furred gown, corked slippers, trim buskins, and warm mittens, is more ready to chill for cold than the poor labouring man, which can abide in the field all the day long, when the north wind blows, with a few beggarly clouts about him. We are loth to wear such as our fathers have left us; we think not that sufficient or good enough for us. We must have one gown for the day, another for the night; one long, another short; one for winter, another for summer; one through farred, another but faced; one for the working-day, another for the holy-day; one of this colour, another of that colour; one of cloth, another of silk or damask. We must have change of apparel,

one afore dinner, and another after; one of the Spanish fashion, another Turkey; and to be brief, never content with sufficient. Our Saviour Christ bade his disciples, they should not have two coats: Matt. x. but the most men, far unlike to his scholars, have their presses so full of apparel, that many know not how many sorts they have. Which thing caused St. James to pronounce this terrible curse against such wealthy worldlings: "Go to, ye rich men; weep and howl on your wretchedness that shall come upon you: your riches are corrupt, and your garments are moth-eaten; ye have lived in pleasure on the earth, and in wantonness; ye have nourished your hearts, as in the day of slaughter." James v. Mark, I beseech you, St. James calleth them miserable, notwithstanding their riches and plenty of apparel, forasmuch as they pamper their bodies to their own destruction. What was the rich glutton the better for his fine fare and costly apparel? Luke xvi. Did not he nourish himself to be tormented in hell fire? Let us learn therefore to content ourselves, having food and raiment, as St. Paul teacheth, lest, desiring to be enriched with abundance, we fall into temptations, snares, and many noisome lusts, which drown men in perdition and destruction. 1 Tim. vi. Certainly, such as delight in gorgeous apparel are commonly puffed up with pride, and filled with divers vanities. So were the daughters of Sion and people of Jerusalem, whom Isaiah the Prophet threateneth, because they walked with stretched-out necks and wandering eyes, mincing as they went, and nicely treading with their feet, that Almighty God would make their heads bald, and discover their secret shame. Isa. iii. "In that day," saith he, "shall the Lord take away the ornament of the slippers, and the cauls, and the round attires, and the sweet balls, and the bracelets, and the attires of the head, and the slops, and the head-bands, and the tablets, and the ear-rings, the rings, and the mufflers, the costly apparel, and the veils, and wimples, and the crimping pins, and the glasses, and the fine linen, and the hoods, and the lawns." So that Almighty God would not suffer his benefits to be vainly and wantonly abused, no, not of that people whom he most tenderly loved, and had chosen to himself before all. No less truly is the vanity that is used among us in these days. For the proud and haughty stomachs of the daughters of England are so maintained with divers disguised sorts of costly apparel, that, as Tertullian, an ancient father, saith, there is left no difference in apparel between an honest matron and a common strumpet. Yea, many men are become so effeminate, that they care not what they spend in disguising themselves, ever desiring new toys, and inventing new fashions. Therefore a certain man, that would picture every countryman in his accustomed apparel, when he had painted other nations, he pictured the Englishman all naked, and gave him cloth under his arm, and bade him make it himself as he thought best, for he changed his fashion so often, that he knew not how to make it. Thus with our fantastical devices we make ourselves laughing-stocks to other nations; while one spendeth his patrimony upon pounces and cuts, another bestoweth more on a dancing shirt than might suffice to buy him honest and comely apparel for his whole body. Some hang their revenues about their necks, ruffling in their ruffs, and many a one jeopardeth his best joint to maintain himself in sumptuous raiment. And every man, nothing considering his estate and condition, seeketh to excel others in costly attire. Whereby it cometh to pass, that, in abundance and plenty of all things, we yet complain of want and penury, while one spendeth that which might serve a multitude, and no man distributeth of the abundance which he hath received, and all men excessively waste that which should serve to supply the necessities of others.—*Homily against Excess of Apparel, published 1652.*

AN ESSAY ON CLOTHING.

*By the late Dr. Cassels.**"Eadem ratio est habenda vestitus; in quo, sicut in plerisque rebus, mediocritas optima est."—Cicero.**"Verum in vestie tria spectanda sunt, necessitas, usus et decorum."—Erasmus.**"Naked, and ye clothed me."—Matt. xxv. 36.*

There are so many ways of being useful to mankind, that I am convinced, if we were to give the subject a due consideration, we should not want an object of laudable pursuit, both as it respects the happiest exertion of the faculties of our minds, and the most permanent benefit to society. Or should no new idea be elicited from this source, our benevolent habits would be strengthened and gradually confirmed. I shall therefore make no apology for communicating a few observations on the article of clothing, which being a subject of frequent conversation, is a satisfactory proof of its great importance and utility, and which may interest the valetudinarian.

In northern climates clothing is of primary consequence, for a man may live some days without food, but if he be exposed a few hours to intense cold without clothes, the vital principle will be extinguished. Nature provides all animals with clothing suitable to their circumstances; but man, who is endued with the noble faculty of reason, is left to accommodate himself with the plumes, the fleeces, the skins of animals, and various products of the vegetable creation. Clothing should be always thick enough to prevent the sensation of cold, and at the same time not so warm as to occasion the sensation of heat; but as the former is much more unpleasant than the latter, extreme cold is much more dangerous than extreme heat. Great attention to clothing is necessary in going from the open air into the house, or from exercise to rest, and vice versa. When the difference of temperature without and within doors is inconsiderable, it may be useful to put on a great coat when we return home, instead of doing it when going out; as exercise produces the necessary degree of warmth, which, in the parlour, and in a sedentary state, can only be supplied by additional clothing. In many cases, exercise and clothing assist and supply each other's defects. Thus, as clothing cannot always be exactly proportioned to the temperature, a slight degree of exercise supplies the deficient warmth, and the equilibrium is restored. When the requisite exercise cannot be taken, the additional warmth may be obtained by increased clothing. In general we err by clothing ourselves too thin, and changing our dress too early in the summer. It was formerly a rule, to wear the winter dress till the beginning of June. A considerable number of complaints arise from frequent change of dress, and alternate vicissitude from heat to cold, to which fashion and the love of pleasure contribute. The drawing room may indeed be warm, but the passages leading to the door are cold, and the modern fine lady, either from dress or habit, is ill adapted for so sudden a change. In Great Britain, the annual victims to consumption are not less than fifty-five thousand persons. In Scotland it is much more frequent since the plaid has been disused; and in England its increase may be anticipated from the fashionable nudity of dress. To change our linen morning and evening secures cleanliness, and, by removing the air between the linen and the body, becomes an air bath, which greatly assists insensible perspiration. The advantage of this renewal is sensibly felt by nurses, and those obliged to sit up all night, who find relief from relaxing the ligatures, and shaking their linen when they do not change it. Warm clothing, more especially warm bed clothes, are proper to preserve the heat of old people. By neglecting the latter, they are often found dead in bed, after a severe night,

in cold countries. Old people ought rather to exceed than be deficient in their clothing. An old man, sufficiently clothed with flannel next to his skin, will feel very comfortable even at a distance from the fire. To counteract the discomfort and chill from cold and damp houses, the Dutch envelope themselves in clothing, of which a stranger can form no idea. Most of them wear two shirts, and a flannel waistcoat with sleeves: woollen stockings are the constant companions of both sexes day and night. To these is superadded a small waistcoat without sleeves. Some surround their bodies with several yards of thin woollen; then succeed the coat and waistcoat, the latter always with sleeves; and when they go abroad, a pelisse of thick cloth, lined with woollen, is added. Their females are in proportion warmly clad, and their infants are about the size and shape of a moderate bolster when they are dressed. This mode of dressing is unfavourable to cleanliness, and the invigorating stimulus of atmospheric air, but they are secured from disorders proceeding from damp houses, and those extremes of heat and cold to which they are exposed during the winter.

Corpulent people require a cooler raiment than those that are thin; for oil, being a bad conductor of heat, acts as a fleecy hosiery waistcoat, reflecting the vital warmth. Here we cannot but admire the benevolent economy of nature to the lower orders of animals, by giving the whale, the bear, and those which inhabit the colder climates, a deep covering of fat. Even the trees are full of resin; and Mr. Douglas has observed in Upper Canada, that the trunks of the trees are covered with a stronger coating of bark on their northern than on their southern aspect. Woollen is undoubtedly most proper for sailors, soldiers, and peasants, and contributes to the health of many persons exposed to the vicissitudes of the weather, who would be otherwise sick: but there does not seem the same reason why any one who has a comfortable bed should wear flannel next to his skin in the night; for it is an easy matter to keep up his warmth by a sufficiency of bed clothes. Calico next to the skin, with one or two folds of flannel over it, seems to be most admirable for the delicate and sedentary. Fleecy hosiery sleeves to a flannel waistcoat over the calico shirt, and fleecy hosiery over the lower limbs, is the greatest warmth of clothing which has been found serviceable to those who spend most of their time within doors. If the pit of the stomach be often cold to the touch, it may be covered with an additional fold of flannel. Some persons approve of a waistcoat of shamols leather next to the skin: there is only this objection, if the wearer get wet through, or perspire copiously, he will be chilled.

It may be worth while to observe how some distinguished characters have attended to clothing.—That great philosopher, and good man, the Hon. Robert Boyle, was of so delicate a constitution that he had divers sorts of cloaks, accommodated to different seasons and changes of weather; and in this he governed himself by the thermometer; and although a valetudinarian, he lived sixty-four years. It must also be added, that the simplicity of his diet most probably contributed to prolong his life beyond expectation. This he practised so strictly, that in a course of thirty years, he ate and drank merely to support nature, and never transgressed the rule, measure, and kind which were prescribed to him.

Dr. Chovet, of Philadelphia, who lived to be eighty-five, slept in a large balze night gown under eight blankets and a coverlit, in a stove room, many years before he died.

Dr. Rush takes notice of an old woman of eighty-four, who slept constantly under three blankets and a coverlit during summer.

A lady, whose daughters were deformed, consulted Mr. Cline on the means of preven-

tion. To have no stays, and to let the next girl play like the boys, was his advice, which being complied with, none of the future children were injured by the ill-placed attention of the mother.

Whilst the weather affected the senses with a feeling of cold much greater than indicated by the thermometer (then from the thirtieth to the fortieth degree) the whole of Capt. Cook's crew complained. To enable them to sustain the severity of the cold, he directed the sleeves of their jackets to be lengthened with baize, and had a cap made for each man, of the same stuff, strengthened with canvass, which greatly contributed to their comfort.

Dr. Thornton, in a letter to Dr. Biddoes, says, "I was enabled to support the remarkable heat of last summer (1793) in a surprising manner, by wearing a *fleecy hosiery waistcoat*; and I am not subject to catch colds as formerly, from the vicissitudes of the weather."

Dr. Biddoes, after riding in the rain till he was thoroughly soaked, felt a glow as if his skin had been on fire, merely from putting on dry clothes, and the exercise attending a change of dress. At the same time he felt within his nostrils the dryness and heat perceived at the beginning of a cold, which he always escaped by keeping cool and quiet for a time.

Sir Thomas Brown (author of the *Religio Medici*) in his habit of clothing, kept himself always very warm, and wore a cloak and boots when few others did.

The late Lord Mulgrave, in his voyage to the north pole, on his men getting wet, used to give each a pint of porter, but they first passed before him in dry clothes.

Sir Benjamin Thompson, afterwards Count Rumford, wore flannel next to the skin in the hottest climates and in all seasons, and never found any inconvenience from it. It is the warm bath of perspiration, confined by a linen shirt, wet with sweat, which renders the summer heats of hot climates so insupportable; and it is well known that evaporation produces cold. This gentleman's winter dress was white, even to his hat; following in this point a theory deduced from experimental proof, that more heated rays are thrown out from a dark than a light body; hence the animal heat will escape faster in cold air through black than white clothing.

Jonas Hanway being extremely susceptible of cold, wore flannel under the linings of his clothes, and usually three pairs of stockings.

There are instances of young ladies in Philadelphia, who, for the sake of an elegant shape, apply a leather bandage dipt in cold water, round their waists, every night at bed time, which contracts as it dries. The pernicious consequences of this experiment, Dr. Currie observes, must be obvious to every one of common sense.

A remarkable circumstance happened to the family of Mrs. Cogan, in Holland. One of two brothers was so partial to the English mode of dressing, that he disdained to wear an under waistcoat, and braved the inclemency of the weather with an open breast, &c. The other adhered to the customs of his country. The former died of consumption when he was thirty years of age, while the latter, who delighted in fishing and hunting in the most inclement seasons, was a stranger to coughs and colds, and enjoyed uninterrupted health till he passed his fifty-seventh year, when he was killed by accident.

Dr. Irving, with a small party of men, lay in the woods on the Mosquitte shore, fourteen days and nights, during the rainy season of 1780, without taking off his clothes, while he was exploring a passage to the Spanish settlements up Blue Fields river. He escaped without injury to his health, having blankets, and being clothed in a shirt, short jacket,

breeches, and stockings, all made of flannel. The others, not using the same clothing, suffered severely, without exposure to the same fatigue and danger.

When Capt. Bligh and his unfortunate companions got frequently wet with rain, they dipt their clothes in salt water, and wrung them out, which felt more like a change of dry raiment than can well be imagined.

It will be useful to mention the diseases where attention to clothing is necessary.—A flannel waistcoat next to the skin, or a large piece of flannel applied to the breast, has contributed to prevent the frequent return of asthmatic fits.

Flax dressers, flax spinners, and millers, who are liable to difficulty in breathing, would find great advantage from wearing over their faces a piece of crape or gauze; and manufacturers of needles, who seldom attain the age of forty years, from being soon affected with pulmonary complaints, namely, cough, purulent or bloody expectoration, should put on a crape hood, or gauze helmet, to receive the head and rest upon the shoulders, which would prevent a great deal of metalline and stony particles of dust from entering the branches of the wind pipe, and cells of the lungs, with the air in inspiration.

In carbuncle the part affected should be constantly covered with linen cloth, previously wet with tepid water, which not only mitigates the pain, but lessens the danger of the case.

The consumptive should retire early to rest, and lie upon a mattress with a slight covering. On going to bed their clothes ought not to be taken off quickly; for the cough seems to be excited by the access of cold air; therefore patients should lie down after laying aside their upper garments, and when they are comfortably warm the rest may be taken off. The clothing of the consumptive ought to be regulated so as to guard against cold rather than to increase the heat. As hectic patients, from the morning perspirations, are usually sensible to cold, they should be more carefully guarded when they go into the open air. In winter, flannel under their linen is highly necessary; but in summer it excites too great perspiration; calico, therefore, is preferable. The flannel and calico should be changed every other day; and the feet should be guarded with uncommon care. Very frequent ablution of the whole surface of the body with tepid water should be regularly attended to during the use of flannel.

Persons subject to coughs, with or without pain of the breast, cannot be sufficiently secured against the effects of cold, without the free use of flannel.

In corpulency, the patient should wear an under waistcoat with a double row of buttons, so that it can be tightened or relaxed at pleasure; this removes the looseness of the skin, which is the principal cause of obesity.

Cramps of the legs are often prevented or cured by compression with tight bandages, which braces or renders firm the muscles most subject to this painful disorder.

In diarrhoea and dysentery, four or five folds of fine flannel, or a large piece of thick fleecy hosiery, ought to be laid over the abdomen; and above this a flannel bandage should be bound, rather tight, and in a uniform manner from the lower part of the waist to the armpits and back again.

A flannel shirt is particularly efficacious in some chronical diarrhoeas, which are not attended with fever, and in some cases it checks vomiting.

Epileptic fits, originating from a peculiar sensation in some parts of the legs and arms, may be prevented by a tight flannel roller upon these members as soon as it begins, or before it has reached the superior parts of the body.

In the *erysipelas*, febrile rashes, and *measles*, it will be particularly requisite to guard against the patient living in too warm an atmosphere, or too much covered with bed clothes or thick apparel.

In fevers, one blanket, with an additional covering to the feet, will be sufficient bed clothing in the most severe season of the year.

Every gouty patient ought to remember the importance of keeping the feet always dry and comfortably warm; but while this caution is observed, the debilitating influence of hot covering should be studiously avoided.

Indigestion, and many complaints of the stomach and bowels, will be more effectually removed by flannel worn next to the skin, *in cold weather*, than by any other means.

Dr. Beddoes knew a gentleman violently attacked with influenza, who tried whether heat or cold best agreed with his complaint. After going to bed he kept the bed clothes on him for half an hour, and then threw off all but the sheet the next half hour. When the bed clothes were upon him, he was feverish; when they were off, he became cool, comfortable, and sleepy. He tried the effect of heat and cold repeatedly, but while he was covered only with a sheet, he fell asleep, and in the morning awakened well, a little weakness excepted, and had neither fever, nor unpleasant feelings.

As the miliary eruption arises from great heat on the surface of the body, occasional exposure to cool air and thin clothing may not only be safely adopted, but is the most likely method of obviating its effects and preventing its appearance.

In mortification of the extremities, the parts affected ought to be covered with fine wool, and wrapped up in several folds of flannel, which prevents the escape of heat from the limb.

In chronic inflammation of the kidneys, and in weakness of the back, great benefit may be derived from wrapping a towel, wet with cold water, round the loins, soon after rising from bed. This application should be repeated several times.

Fleecy hosiery, or folds of flannel, are highly necessary in local numbnesses, or incomplete palsy, as there can be no danger in keeping up a free flow of the perspiration.

In rheumatism, the patient should be kept in the blankets. Flannel rollers afford support; take off tension, facilitate motion, which in its turn promotes circulation, and when applied for a sufficient length of time, the parts affected recover their tone, and are a great auxiliary in promoting the cure of rheumatic limbs. Parts that have for a long time been treated with bandages, come at last to be covered, when they are removed, with a copious, warm, and fluid sweat, which gives a pliancy to the skin which it did not previously possess. The limb also acquires plumpness and strength, while other parts that do not admit of being bandaged, remain emaciated and tremulous.

In scarlet fever, the hottest of all diseases, excellent effects will result from a free exposure of the body to the air; therefore very light clothing is only necessary.

To prove the advantage of very thin clothing in small pox, I shall mention this fact.—When the fire at Blandford happened on the 4th June, 1731, upwards of 150 persons were ill of the natural small pox. All these were carried into the fields, where many of them remained several days and nights. Beds were laid under the hedges, and arches of bridges where the ground was dry, and yet, notwithstanding this exposure to the air, one person only died, viz. a young man who was almost expiring when he was removed.

The Chevalier Edelcrantz being liable to sore throats, endeavoured to discover the cause, when it occurred to him that there was no reason why that delicate part of the body which is well covered in the day time should remain uncovered in the night, or much more so than the other parts which are well preserved in a warm bed. From that time, he used a thin collar of fleecy hosiery in the night, and somewhat thicker when the complaint reappeared, which was seldom the case.

It may be gratifying to charitable persons to mention various schemes of benevolence connected with clothing, for although splendid dresses and costly ornaments, will always arrest the attention of the multitude, and often command external marks of respect, yet providing the helpless, the friendless, the aged, and the naked, with warm and comfortable clothing, is a peaceful and pleasant duty, and a moral ornament that will always delight the heart, and afford one of the sweetest pleasures of reflection.

Bishop Wilson supplied the poor of the Isle of Man with corn for the produce of their labour. Tailors and shoemakers were constantly employed in their house, to make into garments and shoes the cloth and leather which his corn had purchased, and the aged and infirm were supplied according to their necessities.

Four girls of Lyons, twelve years old, formed a plan of bestowing the presents they received from friends in clothing poor girls of their own age. This early communication of beneficence, which they enjoyed in secret, was discovered by the gratitude of those who were objects of it, their society increased, and good works were multiplied.

Cloyne being no better than a village, yet whatever clothing the inhabitants could manufacture, Bishop Berkeley would have from no other place, and he chose to wear ill clothes, and worse wigs, rather than suffer the poor to remain unemployed.

Mr. Day sent to most of his labourers blankets; and Mrs. Day aided the benevolent exertions of her husband, by employing the poor in knitting stockings, which were distributed among the workmen.

One of Anthony Benezet's friends related having seen him take off his coat in the street and give it to an almost naked mendicant, and go home in his shirt sleeves for another garment.

Mr. Hervey preferred clothing the poor, and supplying them with necessary articles, on the best terms, to giving them money.

Mr. Fermin remitted to the widow of a clergyman the whole of his debt, and endeavoured to procure something from others, in which he did not succeed according to his wish; but he himself made her a present of a good Norwich stuff, that clothed her and four children.

Mr. Gauge set the poor of St. Sepulchre's parish (of which he was the minister) to work at his own charge. He bought hemp and flax for them to spin; and paid them for their work, which when manufactured into cloth, he sold as he could among his friends, himself bearing the whole loss.

Should the perusal of the above essay suggest any useful hint to the valetudinarian—should the latent spark of benevolence be roused into action, and prompted to listen to the tale of distress—or should pleasing and innocent associations be excited in the minds of those who read it—I shall receive a noble recompense, in addition to the amusement I have had in the composition.

BEGGING.

When I see a beggar, a sentiment of compassion seizes me. But a painful doubt arises in my heart. Is the image that meets my sight a reality, or an artifice? The question is a serious one.

There is not a moral contrast in the world more marked than that which exists between the pretended poor, who beg from calculation, and the truly indigent, who are reduced to begging. The first class deserves our indignation: the second has a right to our benevolence and even to our respect.

One class is the refuse of society. Idleness, debauchery, falsehood, cunning, effrontery, and all the vices are personified in it. Nothing but courage is wanting, perhaps, to make those who compose it become great criminals. Human nature suffers in them the deepest degradation. Perhaps the children you see with the beggar are not his own! Perhaps he has stolen them, and lets them languish in hunger, that the sight of them may melt your heart! The malady of beggary is almost incurable; for when debasement has become a habit, and even a pleasure, it is difficult to rise from it. But there are real sufferers sinking under the weight of misfortune, who, having exhausted all resources, are abandoned, without relations, friends, or protectors, and have been constrained, by despair, to have recourse to public pity. Judicious aid may save these. If they contract the habit of begging, they will fall into vices and disorders to which they have hitherto not yielded. What is to be done in this uncertainty? The beggar is absolutely unknown to me. In giving him any thing, I run the risk of rewarding and encouraging turpitude. In refusing him, I run the risk of being barbarous towards one of my brethren, who has every title to my affection. This is what each one of us feels and says to himself, every time he meets a beggar, without being able to find a solution of the difficulty. It is one of the serious evils of beggary, that it causes such cruel embarrassment to honest people; for whatever they may do, they are, in spite of themselves, exposed to do harm, and to go directly against their own intentions. Taking advantage of this uncertainty, those who are out of work, those who lead a bad life, and the entirely idle, come and deceive the benevolence of the generous. By this uncertainty, those who are worthy of moving our compassion, are threatened with our disdain and our most unjust prejudices. Public pity is also led astray, or becomes cooled. And the selfish find a specious pretext for justifying their refusal. Industry loses its arms, misfortune its resources. The crafty alone profit by it.

Yet shall we hazard nothing to relieve ourselves from this perplexity? Instead of giving alms to this beggar, instead of refusing him, let us ask his name and address. "What, shall I put this question to all the beggars I meet in my way? Am I going to draw up their statistics? For the employment of a penny, which is the object of my hesitation, shall I lose hours in researches for information?" Perhaps you will not lose them; try it once; perhaps you will obtain precious light; perhaps you will be called upon to render a great service. But I agree that my advice is difficult to act upon habitually; I only wish to show the fundamental truth which is to preside over this difficult matter; it is this, that *a good system for visiting the poor at home is the sure means, and the only sure means, of preventing the uncertainty which we have just expressed, and all the evil consequences it brings.*

Suppose, then, that I have taken the name and address of the beggar. If he has given me a faithful direction, I shall soon be enlightened. If he has directed me wrong, it is an almost certain proof that he is unworthy. If the police should point out to me any of the

taverns where this sort of people meet, perhaps I should find there the pretended sick man (who had appeared to me emaciated with suffering) in very good health, participating in some carousal with his fellows. This, indeed, is what happens every day. The trade of begging is often very lucrative in Paris, as I am assured by persons who are well informed. It is worth from nine to ten francs per day.

Some magistrates, in order to deliver the public from uncertainty, have thought of reserving the permission to beg to certain poor people, well known by them as such, and bearing a distinctive sign. But this measure, while preventing one evil, would preserve many others; it also would leave room for injustice; for alms, blindly distributed, cannot be in proportion to the real wants.

There are sometimes beggars of high pretensions, beggars who might be called good company; who present themselves in houses with a decent appearance, with the air and manner of respectable condition. These have experienced great disasters; they need proportionate assistance; they know you, but you do not know them. During the few last years, these greatly multiplied in Paris, taking advantage of circumstances. Some were emigrants, who returned in the train of our princes, and had sacrificed every thing for the good cause. Others had been in office under the former government, and had lost their places. They were furnished with a multitude of papers; there was no end to their history. In reality, they were most frequently sharpers. How could one politely get rid of a person who introduced himself thus into one's closet? How express to him injurious doubts? Yet you cannot refuse him a donation without accusing him of lying to you. Take his address, then. It will be refused, perhaps, under various pretexts. Then be sure that he is deceiving you, and become severe. Perhaps in giving you his address, he will represent to you that he cannot wait for your assistance an hour, an instant; that he is fasting; that the thing is urgent. Then be so much the more upon your guard. Hasten, if necessary, an hour afterwards, to the place assigned; it is a hundred to one that the person is unknown there. It may be otherwise; but we often see that your question alone has disconcerted the suppliant, and made him take flight.

The most deplorable effects of beggary would disappear if we could succeed in making, with certainty, among those who ask, the distinction and separation between those who tell the truth and those who deceive. But visiting the poor at their houses is the essential means of the only practicable system for the repression of beggary.

There is perhaps no subject relative to public administration which has given birth to so many writings and projects as the extinction and repression of beggary. Men of superior merit have treated this question thoroughly, and yet, in the different countries of Europe, this branch of administration is still very defective. Far from us be the wish to reproduce here, and to discuss what has been said on the subject! I shall confine myself to two reflections, which are closely allied to the considerations contained in this work. The first is, that in vain shall we attempt to repress beggary, if we do not, first of all, provide suitable institutions where the poor may find *work*, if they are yet able to work, or aid, if unable; and secondly, that the repression of beggary will become very easy, if this double object can be successfully provided for. In short, we can neither prevent nor extinguish beggary, unless, by the active and regular investigation of the situation of the poor, we go back to the causes of beggary, and determine exactly, by these means, the real wants which it is the object to satisfy.—*Visitor of the Poor.*

THE TEMPERANCE ADVOCATE.

GENERAL REMARKS.

The sanguine mind in favour of the temperance reformation must never forget the utility of *patience*. Amid cheering instances of great good effected, we meet with much that is discouraging. Intemperance still abounds. The public houses are filled with customers, and most of the social customs in which drinking is encouraged are kept up. The weakness and inconsistency of our friends injure the cause, whilst nearly all in the upper ranks seem ashamed to come out and manfully to defend it. This, though indisputably true, is certainly the darkest side. On the other hand, we have much to be grateful for, and very much to encourage us to proceed; and though our expectations may not have been realized, yet, taking every thing into the account, we ought not to repine at the result of the last year's labour. Besides the peculiar character of the sin against which we are contending, the general indisposition to forsake old and venerable customs, and the immense power of interest arrayed against us, it ought to be remembered that the power of our reforming machinery consists almost exclusively in *disinterested* benevolence and philanthropy. When the few advocates for temperance, actuated by these principles, are set against the opposite army, the conflict must be allowed to be very unequal. But we have *truth* on our side, and with this weapon, we hope, sooner or later, God will give us the victory.

Agitation is the soul of temperance prosperity. The truth should be carried to every man, to every house, and to every work-shop. It is not enough tamely to leave a tract, and call again for it. Meetings should be held in every building that can be procured, in the different parts of our large towns, besides a regular weekly meeting in a central place, to which all may come without special notice. Discussion should be encouraged; the opponents should be invited, and as much *excitement* created as possible. *Publicity*, as Dr. Doyle says, is what is wanting. How many who are opposed to Temperance Societies get convinced of their mistake the first meeting they attend! *Personal visitation*, accompanied with the distribution of tracts, has been found of great importance. Every Society should keep a *black book*, containing the names of the delinquents, of the drunkards generally, and of their *new* members; and these should be respectively called upon, admonished, reproved, strengthened, and consoled, according to their several cases. To a mind intent upon doing good this is a most pleasing engagement, and in many instances has proved a great benefit.

All agree in the importance of the *object* which Temperance Societies have in view; but in seeking its attainment, as might have been expected, much confusion and some inconsistency have arisen in the rules and arrangements of some of them: and instead of suiting the pledges and operations to the peculiar state of their respective localities, too much *uniformity* has been observed. Understanding that certain pledges and rules have worked well in America or Scotland, they have been adopted in places where other regulations would have been much more effective. And I beg to hint to Societies generally, as their *anniversaries* come round, the propriety of *revising their systems*, and adopting any change, which, from trial and experience, has been proved to be obviously for the better.

A "Convention" of temperance friends has been held in London, and it occurs to me, as Lancashire contains about a third of the number of all the members in the king-

dom, and as there are men in every town anxious to carry on the work with spirit, that a similar meeting of temperance friends from different towns, convened in some central town in this county, would be likely to promote the prosperity of the cause. I merely throw out the suggestion. Bolton, in my opinion, would be fully as central as any other place, and could be visited by delegates from the various Societies at the least expence; and perhaps *new year's day* would be a time as appropriate as any other. No period can be more suitable to digest new plans, to concentrate our energies, and to inflame our zeal than the commencement of a new year. If the suggestion should be approved of, perhaps the secretaries of the different Societies would drop a line to that effect to the committee of the Bolton Society; or if any other time and place can be pointed out, perhaps they will be kind enough to make it known the best way they can.

The Societies in Lancashire are proceeding much in the same way as they have done for several months. In some places where they have been retrograding, we hear of a fresh determination to proceed onward. I have lately visited Liverpool and Chester, but am sorry to find a great want of zeal and activity. The Bolton New Society holds its meetings weekly, and every week brings reports of good done. The friends have also a meeting at Middle Hulton. The Old Society has also had a meeting, which was numerously attended, and it is stated that they are going to revive this cause, and adopt the plan of visiting. At Preston, there have been more striking instances of reform among old drunkards, during the last month, than for several months before. We hold two meetings every week, and some of our advocates are engaged nearly every night at the neighbouring villages or distant towns, to which they are invited.

THE GREAT PRINCIPLE OF TEMPERANCE SOCIETIES.

It is much to be lamented that "The British and Foreign Temperance Society" should appear to be so pertinacious about what the committee calls "the great principle of Temperance Societies, namely, total abstinence from *distilled spirits*." For a Society with the above designation to put forth this as its *great principle*, and shape all its tracts and proceedings by it, is just as proper as the adoption of the *Latin language* for all the religious services of the world. The only *consistent* pledge is *abstinence from all intoxicating liquors*; but if all cannot adopt this, at any rate the pledge in every place should refer to *that kind* of intoxicating liquor which does the most mischief. Instead of copying literally the American pledges, we should adopt the *spirit* of them, which is to abstain from that sort of liquor which custom has rendered most fashionable. In many of the towns in Lancashire, Cumberland, and Westmoreland, where there is one working man gets drunk with ardent spirits, there are fifty with *ale*. Of what use, then, is it to call upon men to abstain from that which they never take, and allow them that which is their besetting sin?

Besides, where is the difference of the liquor? The little nutriment to be found in any of these liquors is not worth naming, and they all equally intoxicate, according to the quantity of spirit contained. What difference betwixt a glass of rum, filled up to a gill with water, and a gill of hop and malt water, containing the same quantity of spirit?

This principle will very much neutralize the usefulness of Temperance Societies. In defending it, we are always met with the reply, "Yes, but if you don't drink rum, you drink plenty of wine, or ale; and where is the difference?" Let a man be seen, either at home or

at a public-house, drinking either *ale* or *wine* (no matter what is the fact as to his moderation) and the enemy has an argument which we cannot rebut, and in which he is sure to triumph.

If our object be to destroy intemperance, why temporize to gain over a few half-hearted friends to the cause? They will do more harm than good by their equivocal example, and they never can stand up and advocate the cause with either energy or consistency. After labouring to establish "great moderation," among temperance members, in that sort of liquor which is their favourite beverage, with very little satisfaction, many of the Societies in Lancashire are beginning to see that abstinence from all intoxicating liquors is the only principle that deserves to be called *great*. The two pledges which we at Preston have adopted, are respectively called the *temptation* pledge, and the *safety* pledge.

CHRISTMAS TREATING.

As we are approaching the eve of Christmas, it is time for the friends of temperance to consider whether any steps can be taken towards counteracting the excesses which usually prevail at this season. Instead of being distinguished by a grateful acknowledgment to the God and Father of us all, for his mercy evinced in the birth of a Saviour, and by imitating his beneficence to the poor and needy, Christmas is a season of eating, and drinking, and revelling among all classes. The ringers and singers, by whom the eventful morn is first announced, are usually in the habit of getting drunk early! How shameful, that the response to nearly every hymn on the birth of Jesus should be a glass of intoxicating liquor! In some parts, nearly all the people brew against Christmas: and in an advertisement of a large stock of wine at Liverpool, I see a particular invitation to purchasers to secure a quantity for the festivities of Christmas. These indicate the state of society. People in some parts run early in the morning to the houses of their acquaintances, where they are sure to get treated; while the landlords prepare plenty of *stew* as an acknowledgment for the favours of their customers, and as an inducement for them to continue. Every class of workmen expects a treat, and hence they are all making their calls where they have been accustomed to do any service; they collect the money, and spend it in drink. Every grocer and provision dealer has also to prepare for this occasion. Many honourable exceptions there are, yet it is still too common to keep the bottle on the counter, or to have hot ale seasoned in a back apartment. I scarcely need to add, that for full two months Christmas visits are kept up by the respectables, at which we know the contents of the bottles and decanters are made to tell pretty well upon the feelings and behaviour of the guests.

This month, I conceive, ought therefore to be a period of *extra exertion* on the part of Temperance Societies. Meetings should be held as frequently and as extensively as possible, to warn the people against Christmas drinking. But what is still more important, every member of a Temperance Society ought to be most *exemplary* in his own conduct. We all ought to discountenance *every custom* connected with drinking. Intoxicating liquor should not be seen in our houses, nor should we be seen either drinking ourselves or giving or offering it to others. Surely, religious people will not countenance the singing of hymns and carols for meat and drink! Let the money usually spent in treating our customers be spent in relieving the widow and the fatherless who cannot repay us. Tea parties are already determined on in some places, and I hope every Society will either adopt this or some other substitute, to counteract the debasing customs which have so long prevailed.

THE REFORMATION OF DRUNKARDS.

In a speech delivered by Dr. Bennett to Sunday School teachers, I find the horrid sentiment, that the *old drunkards must die off*, repeated as an established truth. "If you can spread among children of the lower classes a zeal for Temperance Societies, you take out of the market the raw material out of which drunkards are made. Of the *old sinners in this line* it has been said, with tremendous TRUTH, *they must die off*; nothing can save them. It is yours to see that there shall be no young ones to supply their places." In my opinion, this language is at variance with the whole tenor of the gospel; and, what is decisive, it is utterly at variance with *facts*. If the testimony respecting the reformed drunkards in America be not sufficient, let any man come to Preston, and we will show him the *oldest* and the *greatest sinners in this line* now living soberly, righteously, and godly in this present world, men of *entire abstinence*, and an *ornament* to society. Before meeting with this, I had hoped never again to see this horrid sentiment in print; and I must attribute it to the Doctor's imperfect information as to the result of the labours of Temperance Societies.

PAYING WAGES AT PUBLIC HOUSES.

It is with difficulty that some men can be induced to make the best use of their money when exposed to no peculiar temptation; what, then, will be the case when persons are forced by their employers to sit for whole evenings in public houses, waiting for their wages? It is the practice of some masters to pay their workpeople every Saturday night at these places, and as there is an understanding between the parties, the men are often kept waiting as long as possible, "for the good of the house." Instead of receiving their wages in good time, and providing for their families, they get so *fresh* while waiting, that they frequently remain drinking all the evening, while their families are totally neglected at home. This is one of the many traps which the landlords set, in which to catch their prey.

OFFICIAL JERRY SHOPS.

It would be a useful regulation if masters would prevent any of their workpeople, especially overlookers, from keeping jerry shops. If a person have any authority in a mill over the workpeople, and is the keeper of one of these houses, it is doubtful but he will exert his influence to induce them to become customers; and I have heard of instances where much intemperance has been the consequence. Two of the leading firms in Preston have interdicted the practice, and I hope this will soon become general.

THE KIT!

In Haslingden, on the fifth of November, the ringers of the church go round to collect the gifts of the parishoners; and as either stuff or money will do, they take a *kit*, which they borrow at the workhouse, being the largest to be met with. From some they get money, from others they get ale, and in the evening, the money and the *kit* are both carried to a public house; the former the landlord exchanges for drink. I don't need to describe the effects produced in the evening, as well as the morning following. If they do not kindle a *bone* fire, they generally light up one of another sort, enough to destroy pockets, skin, bone, body, soul, and every thing!

THE EFFECTS OF SPIRITS IN THE SOUTH SEA ISLANDS.

The pestilent habit that committed such dreadful ravages, both morally and physically, among the tribes of North American Indians, is now working its baneful effects among the dwellers of the South Sea Islands. The cup of intemperance is circling through the population, doing the bidding of the great enemy of mankind; the health, the social happiness, the immortal interests of those poor people are sacrificed at the altar of Mammon, for it is on account of sordid lucre that the European traders have "commended the poisoned chalice to their lips."

We take the following description of the deplorable state of things which now prevails in the South Sea Islands from the *Evangelical Magazine* for the present month. "The tidings which have been received by late arrivals have been more unfavourable than any that have come to hand since that which referred to the state of the islands immediately preceding the national renunciation of idolatry in 1815, but they exhibit, with unequivocal distinctness, indications of the same watchful care of a gracious Providence which was so repeatedly and signally manifested towards the mission during the season of its greatest peril. The difficulties attending the progress of the work in which our brethren are engaged have been frequently stated to the friends of the Society. These have arisen from the natural indolence and fickleness of the natives, the effects of their former notorious licentiousness, which *so many attempts have been made to revive*, and the appearance of gross and visionary heresies, whereby a number of individuals, disaffected towards the requirements of the gospel, have sought, by pretended supernatural revelations, to counteract or destroy the effects which the word of God was producing among the people, in elevating the tone of moral feeling and improving their social character and habits. In recent years, difficulties more formidable than any produced by these causes, have arisen from other quarters. The increasing number of ships resorting to the islands for refreshment and traffic, and with the increase of commerce, the consequent profligacy, from the increased intercourse of seamen with the most depraved portion of native society, and the large importations of *ardent spirits* in English and America vessels—chiefly the latter, consisting of what is called New England rum—many vessels conveying this, and, with the exception of fire-arms and ammunition, no other articles of barter with which to traffic among the natives—the activity and perseverance manifested in promoting the sale and use of these pernicious drugs, by hawking them about the islands—inducing the chiefs to engage in the trade—and the establishment by foreigners who have left ships touching at the islands, of a number of grog-shops on the shore, has occasioned the missionaries much perplexity and distress. By the retail of ardent spirits, these houses become the greatest pests in the country—the resort of the most abandoned in the islands—and the most indolent and depraved among the crews of the shipping, proving alike seductive and injurious to all within their influence, and exhibiting, in the conduct of foreigners, scenes of outrage and bloodshed unknown among the natives since their renunciation of paganism." This is a melancholy picture of the moral and social consequences of the intercourse of the natives of the interesting and lovely islands of the South Sea with the trading portion of European and American communities. But we trust such a state of things will only stimulate the missionaries to greater exertions to rescue the victims of commercial depravity from the moral perdition into which it is attempted to plunge them, and that they will succeed in exorcising the foul demon that tramples in that beautiful creation on the bloom of nature and of man.—*Morning Herald*.

VARIETIES.

Last night, about 11 o'clock, the wife of my next door neighbour knocked at the door of my house, and begged I would allow her to leave her children under my charge, while she went to look after her husband, who she had just heard was very ill. Away she went, but was not long away ere she returned, poor body, the very picture of despair, having lost, as she thought, her poor debauched husband. Sometime after this he was brought home, to all appearance a lifeless corpse; he was laid in bed, unable to move hands or feet; his eyes were glazed and fixed in their sockets; the pulse was not felt; and the only sign of life that could be traced was a weak beating at the heart. On making inquiry of the men who had carried him home, how it was that he had brought himself so low, I learned, that some of his fellow-workmen had laid a wager with him that he could not drink a certain quantity of spirits in a given time. The quantity was *nine gills*, and the time specified was *one hour*: the wager was *ten shillings*. At the hour appointed, they met at one of those "styes that law has licensed," where, being served with the abominable draught, he actually swallowed the whole, along with *four bottles of small beer, within the hour*. The consequence was, as might have been expected, dreadful intoxication: his companions in guilt, becoming alarmed for the victim of their folly, hastened away for a surgeon, who had to apply the stomach-pump three successive times, and with very little hope of success. (It had just been applied the last time when his wife found him at the late hour above mentioned.) By a great mercy he recovered, and on the third day after was able to crawl about: he has since resumed his employment, but not with a resolution to abstain from the ensnaring influence of drink.

Record.

WINE TRADE.—We have received a London circular, of date 6th July, from which we gather some important facts regarding the wine trade. It appears, from reference to the Wine Deliveries Table of all sorts for home consumption in 1832, amounting to 5,965,542 gallons, there is a decrease, as compared with 1831, of 246,722 gallons; and upon comparison of 1831 with 1830, there is a decrease of 222,181 gallons;—thus, in the last two years, there has been a decrease, in the home consumption, of every description, in the United Kingdom, of 468,903 gallons."—*Scotsman*.

The preachers belonging to the Methodist New England Conference have associated for the promotion of temperance, under the name of the New England Conference Temperance Society. The constitution was drawn up by a committee, consisting of Rev. Messrs. S. W. Wilson, Jonathan Horton, Joel Steele, and P. Crandall.

The pledge deserves particular attention. It is as follows:—

"We, the members of this Society, subscribe and adhere to the following pledge:—We will not use *distilled liquors, wine, or strong beer*, as a drink, nor provide them, as such, for our friends, or for persons in our employment. We will not engage in the traffic of them, and in all suitable ways will discountenance their use, manufacture, and sale, in the community. And since it is now an acknowledged fact, attested by the most respectable and intelligent medical authorities of our own as well as European nations, that for all medical purposes substitutes equal if not superior to alcohol can be provided, we further pledge ourselves *that we will not use them as a medicine*, except in cases of extreme necessity, and when substitutes cannot readily be obtained."

Moralists and religious teachers have laboured for ages to dissuade men from the debasing sin of intoxication. But it is painful to reflect, how little has been their success. The most enlightened and Christian nations upon earth are those in which this wickedness most reigns! This may well be deemed an appalling fact. Yet it may be accounted for. The resistance to the sin of intoxication has been attempted by methods which have contained in themselves the seeds of their own frustration. We have been driving out the full-grown snakes, while we have allowed the young viper-brood to exercise all their vivacity, and to grow up, not only undisturbed, but nourished and encouraged. The ideas of sin and shame have been generally confined to the grosser and more exposed *effects* of the practice, rather than to the radical evil *itself*. The public drunkard we behold with horror, and shun him as a monster; but we have, with strange supineness, overlooked the deep-seated cause, of which his degradation and wretchedness are but the consequence. Comparatively little censure has been applied to the men whose stronger nervous system, or carefully formed habit, enables them to drink immoderately of intoxicating beverages, without betraying the vulgar symptoms of inebriety. Virtuous and religious men have thought it not wrong to sit long at wine, to walk to the verge of the precipice, and coolly see others fall over it; satisfied with their own imagined security. Yea, the moderate drinking (and who can define this *moderation*?) has been regarded as a laudable mode of celebrating great events, of acknowledging signal mercies, or of expressing benevolent desires. Could it have been previously thought possible, that the father of delusions should succeed in persuading the followers of Christ to adopt *such a substitute* for praise and prayer?

In a still less suspected way, the powers of this evil are aided and extended. The claims even of moral obligation, in the regard due to the preservation of health, and the recruiting of strength after fatigue, have been made its instruments. Spirits diluted more or less with water, liqueurs, cordials, stomachics, and nervous mixtures in their endless varieties, have been masked batteries, to help forwards the work of death. Individual fancy, ill-understood experience, family tradition, popular opinions, the recommendation of friends, the caudles and other nostrums of ignorant nurses, especially during the convalescence of females after parturientcy, and even the permissions of some medical men, too careless of physical and moral results,—have produced an underground stream of destruction to health and life, to piety and happiness, more terribly effectual than words can describe.—*Dr. J. P. Smith.*

CAUTION TO DRUNKARDS.—On Saturday night, George Holmes, a man about thirty-five years of age, undertook for half a crown, at the Traveller's Rest, a retail beer house, in Court-street, in this town, to drink nine half pints of ale in fifteen minutes. He performed the task in about seven minutes and a half. He immediately went out of the house, fell down, and became insensible. He died in three hours.—*Nottingham Journal.*

The following resolution was unanimously adopted by the Board of Baptist ministers, at a meeting especially convened at Fen Court, Sept. 24, 1833, the Rev. W. Newman, D. D., in the chair:—

“That this Board cordially approves of the principles and object of the Temperance Society, and will rejoice to learn that the ministers, members, and Sabbath School teachers connected with our churches, in town and country, lend their influence to that valuable institution.”

It is no unfrequent thing that young ministers, between the two or three services of the Lord's day, drink wine or spirits and water, as means of *comforting* and supporting the animal system under its exertions; having been originally urged to this practice by mistaken advice or by ill-judged hospitality. The *least* of the evils to be apprehended from this habit is an introduction to the daily distress of indispositions in the stomach, the head, and the nerves; and the consequent interruptions and diminutions of usefulness. If I might venture to give advice in this case, the result of theory, and experience and observation, it would be this: on the Lord's day to take a sufficiency of the most nutritious and simple food, and, so far as is practicable during the intervals of public service, to sit with the legs laid horizontally on a cushioned chair. Many an excellent man has groaned under innumerable ailments, and has cut off twenty years of the rational expectation of life, by being set wrong in this respect at the beginning of his way.—*J. P. Smith, D.D.*

Some idea may be formed of the extent and inveteracy of drinking in Ulster, from facts like the following. An elder told me, that in every one of the thirteen houses in his district, visited in his day by him and his minister, two full glasses of spirituous liquor were pressed upon them with such earnestness, that, without having been considered guilty of a wide breach of hospitality, they could not refuse, at least, to taste.

Some time since, a minister, lately ordained, called on an elder. The old patriarch expressed extreme regret that he had unfortunately no whiskey in the house; again and again, during the minister's visit, he returned to the subject, and at parting he said, with much sincere feeling—"Well, well; I am now above seventy years of age, and the like of this never happened to me before,—that a gospel minister should leave my house without having tasted a single drop of whiskey!"—*Dr. Beecher's Address.*

I knew, at college, three young men, two, if not all of whom occupied the same lodging. They were talented, well educated, of most engaging manners, of the most interesting, gentlemanlike appearance; and beloved by all who knew them. They entered the sacred ministry, were very popular, and obtained large congregations. One of them, after having become a bloated drunkard, was drowned before his own door; another, after having been degraded for drunkenness, was drowned in a well in his own garden; the third, after having been confined in a mad-house, died in early life, a wretched victim of drunkenness. Not one of them, I believe, reached his thirty-fifth year. I farther state, that I could name fifteen contiguous congregations, in one of the most moral districts of Ulster, all of whose late ministers lost their situations, and some of them their lives, by drunkenness.—*Ibid.*

Twenty-two medical gentlemen in Lincoln, nineteen in Derby, and thirty-two in Worcester have signed the following testimony: "We, the undersigned, do hereby declare, that in our opinion ardent spirits cannot be regarded as a necessary or nourishing article of diet, that the habitual use lays the foundation of many dangerous and afflictive maladies, tending at the same time to frustrate the means of recovery, and that the entire disuse of them, except under medical direction, would materially improve the health and augment the comfort of the community."

J. Livesey, Printer, Preston.

